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A Few QUÆRIES TO SIMON FORD Prieſt at the Town of Northampton.

By Daniel Wills.

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OLIVER II.

A Few Queries to Simon Ford *Prieſt at the Town of* Northampton.

SIMON FORD,

I Hearing of thy late change, and of thy publick Confeſſion, before thy Congregation (whom thou haſt formerly and ſtill doſt pretend, is at thy care, and that thou haſt a charge over them from the Lord) moved me to write theſe Queries to thee, of which from thee I expect a ſpeedy anſwer, either to the clearing of thy ſelf, or elſe thy ſilence ſhall condemn thee guilty before the Lord and thy Congregation: to as many of whom as I can I ſhall communicate the ſame.

Whether it is the ſame God that hath given thee the charge over theſe People ſince thy change, as did before, yea or nay?

Whether is it the ſame ſpirit that hath moved in thee, to take upon thee to read the Common Prayer to theſe People, whom thou pretendeſt to have a charge over, for the good of their ſouls: as moved thee to preach openly againſt it not long ſince, as many of thy hearers can teſtifie, yea or nay?

Whether that God whom thou worſhippedſt, (before thy now change) be the ſame God thou now worſhippeſt, yea or nay?

Whether thy belly be not thy God whom thou ſerveſt: and whether is it not for filthy Lucre thou now laboureſt, yea or nay?

Whether thou hadſt received the Holy Ghoſt before thy change, for the Office and Work of a Prieſt: or whether thou haſt received it ſince, by the impoſition of the Biſhops hands, yea or nay?

Now if thou hadſt not received the Holy Ghoſt before thy late change,

Whether then do not ſome of thoſe Curſes belong unto thee, and are due upon thee, which thou art to read and pronounce to thy Congregation on the firſt day of Lent, according to thy late aſſent and conſent made in publick, before them, whom thou haſt ſo

blindly led, insomuch, they could not believe thou wouldst have deceived them, as thou hast done, although it was told to some of them long since, viz.

Cursed is he that maketh the blind to go out of his way.

Whether hast thou done this, yea or nay?

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Whether art thou guilty of this, yea or nay?

Cursed are the Unmerciful, Fornicators, and Adulterers, Covetous persons, Idolaters, Slanderers, Drunkards and Extortioners.

Whether do not some of these fall weighty upon thine own head, yea or nay?

Whether thou putst thy trust in man, or was it not for fear of man or for loosing of that thou calleſt thy due, as the False Prophets of old did who preached for filthy lucre, that caused thee thus to change and deceive the people who so much put their trust in thee, answer yea or nay?

Now if these Curses be due unto thee,

Whether then hath the Bishop (or any other) power to absolve or pardon thee, thereof: seeing thou hast taken upon thee to absolve and pardon others, as thou hast declared to thy Congregation in thy late acknowledgement, answer yea or nay?

DANIEL WILLS.

A Copy of these Queries were given into his own hand, by one of his hearers, on the 29. day of the sixth month, commonly called *August*, 1662. of which there hath been no answer.

Some

Some words of unfeigned Love, to all the Tender-hearted People in the ſaid Town of Northampton *or elſwhere, who are yet held in bondage under the changeable Prieſts of this Age.*

DEar People, ſince it hath been the good pleaſure of the Almighty God to bring a day of Tryal upon your Teacher, (whom you could not diſcern) would have ſo ſhamefully dealt concerning you his hearers, until God by his good pleaſure hath manifeſted him and diſcovered his deceit, and laid him to your open view, with many others in this day in theſe Nations. O dear and tender People, whoſe hearts have been and are as yet made ſad by the abominations of your Teacher, and his unexpected change; But this know every one of you, it is not enough for you to ſee your Teacher go aſide from the right way of God; but it may well bring you to conſider, whether ye ought not to come out from amongſt ſuch, and be ſeparate from them, and not to touch the unclean thing, that the unchangeable God may receive you. Oh! let none reſt there and ſay I can go after he hath read that which I do not like of; and if I come there before he hath done it, I will not regard it, I will keep my mind on other things. Oh! dear People how can this be well, where will be your Teſtimony that you bear for the Lord God, who gives you life and breath; and let none think to ſtand excuſed before the Righteous God by ſo doing, for thus you muſt expect, and it ſhall ſurely come to paſſe, that all who partake of the ſins of the changeable Prieſts in this day, ſhall aſſuredly partake with them of their plagues: for ſo might the three Children have ſaid, its but bowing our bodies to the Earth, we may keep our minds to God,

and do this, and then shall we escape the wrath of the King, and our bodies will be preserved out of the hot fiery Furnace; but they consulted not with flesh and blood; but in true obedience to the Lord their God; and their faithful standing therein, though but the number three, how mighty did the Lord appear for the preservation of them in the fire, and also to the getting himself a name throughout the Kingdom; and some of you have said we had warning enough, we might have kept our selves out of Prison, we might have forsook the assembling of our selves together for one day, and then it might be, we might have escaped these sufferings, as to be separated from our Families and outward imployments, which thing we count of no value, for the sake of whom we suffer; but to the witnesse of God in your Consciences I desire such to turn and well consider whether they might not as well have said the same to *Daniel* when the Decree was given forth, that not any shou'd call upon the Name of any other God, but the god who was set up for all people to worship in that day: but mind what *Daniel* did, when he heard the Decree was sealed unalterably, and he well knew by the same Decree he who called upon any other God for thirty dayes should be cast into the Den of Lions, yet notwithstanding he presently went and called upon the Name of his God with his window open, as he had usually done; so he was cast in: but God preserved him out of the Lions mouths, and got himself a name greatly in that day thereby. So dear People mind the Saints and Prophets of old, who sought not to save their Goods nor Lands nor their lives, if the Lord called them to bear a Testimony therewith; but alwayes freely sacrificed up to the Lord God that gave it them; and this is our God onely and true, who is the same yesterday, to day and for ever, and he also requires the same faithfulnesse of his Children in this age, as he did in ages and generations past, even to give up all for a Testimony for his glorious Name, who, we well know is worthy for ever and ever; and we can truly say, he never required any thing of any of his, or to part with any thing for his Names sake, but he hath been ready alwayes to attend with his strength, even so much that he makes the tryals easie: And I well know he

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is the ſame to all, who wholly put their truſt in him; but mind this dear People, then you muſt Worſhip no other god beſides him, neither Wife nor Children, Father nor Mother, Houſe nor Land, Liberty nor Life; for which of theſe is delighted in more then the Lord God, are made Idols on, and ſo get the heart from the living God and adulterates it from his pure Preſence, without which his Children in Ages paſt could not live, neither can his tender Ones in this Day; So pure, living, eternal Praiſes do we give to the God of our Salvation alwayes, who hath ſet the door of his Mercies open, that whoſoever will come, may come and drink of the Waters of Life freely without Money or without Price; So dear people, ſleight not this Day of Gods Viſitation, but return at the Reproof of the living God, who hath diſcovered mighty things unto you, and mind his Witneſſe in your Conſciences, and be truly obedient unto that when it ſecretly reproves you, when no outward eye ſeeth you, Oh! that is alwayes near you, in your Beds that will plead with you, and into your ſecret Chambers this will follow you; Oh! dear People, it was the Saints deſire in the dayes of old to keep their Conſciences void of offence towards God (mind that) and towards men, the ſame is the deſire of the Saints in theſe dayes, which makes them chearfully willing to part with all for the great and glorious Name of God, and it is the deſire of our Souls that you might drink of the ſame Fountain, and eat of the ſame Bread and no longer feed upon the Husks without, as the Prodigal did, but return inward whilſt you have time, that you may find a ſure hiding-place, even your lives to be hid with Chriſt in God; then, even then, and not till then ſhall you be hid from the wrath of the Lamb, which is ſurely a coming, and ſhall ſurely come upon all the workers of iniquity.

By one who was forceably taken out of my own hired Houſe, and by the Wills of the Magiſtrates of the ſaid Town, was (contrary to any Law) by them committed to Priſon; but they conſidering their unjuſt Action towards me, did the ſame day ſend for me from the Priſon, who (in execution of their deſign) tendred me the Oath, and ſent me back again, where I remain a preſent Sufferer for the Teſtimony of a pure Conſcience.

DANIEL WILLS.